

THE BURMA NEWS



Daughters of Miss Macomber's converts Donyan, 1937

NOTES ON THE CARE OF MISSION PROPERTY-TAKEN FROM THE ANNUAL REPORT OF THE PROPERTY COMMITTEE.

"The Committee regrets that the repair appropriations remain so small, and realizes how difficult it is to carry out all needed repairs with the amounts appropriated. It again urges that the most important repairs be carried out first. These are:—

1. Earth-oiling of exposed wood.
2. Repairing of doors and windows, bolts and hooks.
3. Replacing of broken glass.
4. Replacing of ant-eaten or unsafe timbers with new, especially in floors and stairways.
5. Lifting sunken pillars and putting cement-capped masonry foundations under them.

If buildings are repaired when the need is first seen, the cost will not be as large as if repairs are delayed."

"The problem of caring for property leased to local bodies is one that all of you can help solve. It is evidently difficult for these local bodies to understand that their work will suffer greatly if the buildings under their care are not maintained in good repair. We can help them to realize that adequate attention to upkeep and repairs every year will make the burden light. We can be of great assistance to local bodies in advising them when repairs are needed and how best to carry them out. Every annual budget should include an adequate amount for repair items. Government shares the expense for aided schools, but the money received must be used for this purpose or returned."

THE BURMA NEWS

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Rangoon, Burma, May, 1937

No. 5

Baptist Missionary Conference, Taunggyi

The 1937 Conference, which was anticipated with keen interest not un-mixed with feelings of apprehension, has passed into history and perhaps, has made history. The Board's Evaluation Study and the Committee of Reference's Sub-committee's digest of it was the main topic for the discussions. The program had to be built around it. As it affected every racial group more or less, a full and representative

Attendance

was expected and realized. Your scribe could only count about 14 missionaries in active service who did not turn up. It does not often happen that the four Bukers and the four Youngs get to conference together, but there they were. And after twelve years in Chinland, Dr. and Mrs. Strait made their initial bow. Tavoy and Myitkyina, Bassein and Bhamo, Kutkai and Pangwai and all the in-between stations, not forgetting Loilem, were accounted for. At the open sessions there were delegates from the Burman, Karen, Shan, Lahu and Wa churches who took part in the discussions of forward-looking plans.

Visitors

First and foremost, we had with us Dr. and Mrs. R. L. Howard, representing the Foreign Board. They were the Board's "Living Epistles" and proved a most satisfactory substitute for the usual type-written letter that was omitted this year. As well-loved members of this Conference of former years, they received a hearty welcome back into the family circle and they seemed to feel they belonged. As the man from Headquarters, Dr. Howard was listened to with close attention and time restrictions on speakers was abrogated in his case. In considering the various problems arising out of the topic, it was helpful to have the Board's position explained right on the spot.

Two other visitors from America were with us throughout the sessions Miss Abbot from the Hyde Park Church, Chicago, and Mr. Phelan of the First Church, Los Angeles.

Setting

According to circulated vote of some months back, Taunggyi was selected as the place and it proved a happy choice. Amid these scenes of

rugged beauty, these hills that speak eloquently of Him who made them, in the free, pure air, with the sunny skies above, burdens seemed lighter, problems less difficult, fellowship finer, and God nearer.

Too much cannot be said for the Taunggyi hostesses who made arrangements for entertaining this big assembly of missionaries and succeeded so admirably in making us all comfortable as to externals and internals.

And the new Taunggyi Baptist Church, where local Christians of all races worship God their father, was generously opened to us and made a fine conference hall, roomy, airy, and easy to speak in. At the close of the first Sunday morning service the beautiful memorial window the gift of Mrs. Bert Petley, was unveiled. Its design of Easter lilies is most appropriate for Taunggyi, the place where lilies grow in such profusion.

Devotional Periods

In preparing the program the choice of the committee for one of several to bring devotional messages had fallen on Mr. Geis. Another was to have been Dr. Henderson. But God had other plans for them—and for us. The chosen leaders brought us very fine and helpful messages; several spoke of being conscious of the peculiar responsibility that was theirs to speak for the brethren no longer with us. Space does not permit to give even a résumé of the thoughts brought home to us at each prayer service, but one must mention Raymond Buker's series of studies on, "God so Loved the World." He traced this all-important truth through the Word from Genesis to Revelation and reviewed for us the inspired record setting forth the eternal purposes of God in redemption from the very beginning on to its completion on Calvary's Cross, and the continued accomplishing of this same redemptive purpose in the missionary work of the church down to our own

time and our part in the task.

A precious hour was spent the first Sunday evening, when we gathered around the Lord's table in remembrance of Him. Hearts were stirred to deeper devotion and readier service because of it.

On Wednesday evening all business and other considerations were laid aside for a memorial service honouring those of our number who have been crowned since our last meeting together. Three of these were residents of Taunggyi and were surely not far from us at this time. The tributes read, the words spoken, the hymns sung, and the prayers offered were all fit expressions of our appreciation and love for these dear servants of our common Lord. They had in them also a challenge to take up the burdens they laid down and carry them as cheerfully and faithfully to the end as they did. "Victorious Living"—how it was exemplified in the noble trio who went from us so recently, Geis, Heptonstall and Henderson.

"O God, to us may grace be given to follow in their train."

Program and Business

It is not necessary to give a detailed account of the main business of the conference here. The minutes will appear in due time. Some confusion resulted at the outset when it was voted not to follow the printed program the first two days. So instead of meeting in smaller groups for discussion, we all met together and all heard what every one had to say. Some excellent papers were read on the implications of the Evaluation report as affecting different racial groups; others equally fine on various methods of evangelism that had proved effective; others brought reports of progress from their respective fields.

The main attention was centered around the sub-committee's presentation of its findings. This committee

had put in a prodigious amount of hard work and much thought upon the problems that arose out of the said Evaluation study. They went over every phase of the Mission's work in Burma so as to be able to present a tentative working basis for discussion by the conference. Burma with its ten or more language groups, its advanced and refined city Burmans, village and jungle dwellers and its great variety of hill tribes, each with its own characteristics, presents a more complicated aspect than a field with one race and one language. Our visiting secretary made it clear that Burma must speak with one voice if she is to be heard, not to say heeded, and not shout in ten different conflicting tones. This task of unifying our claims so that all were tolerably satisfied was well begun in the submitted program and completed in these sessions with the usual freedom of discussion, but with less heated argument than might have been expected under the circumstances. Again and again, Dr. Howard was able to clarify points at issue and speak a word in season that gave the needed light. All agreed as to the need of strengthening the Seminaries and Bible Schools, with federation as the ultimate goal. These centres of training must be adequately staffed, and even though they may be headed by nationals, yet missionary members were still sought and needed.

Burman stations should be regrouped and manned as fully as possible. Missionaries should give greater attention to the building up of the local churches and develop the latent leadership in them. All the nationals who spoke on the conference floor or platform were agreed that missionaries were needed for some time yet, and though in some advanced stations his functions might differ yet the right type of missionary is sure of a warm welcome and large enough sphere of labour.

There was no note of pessimism or defeatism sounded, grave as the situation is, we were constantly reminded of our chosen motto: "Be strong and of good courage, the Lord thy God is with thee." We were reminded too that this is first of all God's work, not ours. He is the Lord of the vineyard, and His is the right to prune away the less fruitful branches that the others may bring forth more fruit. If we have developed some institutions, or other pet schemes in self-will we must be ready to see them pruned away. Only such phases of work as God will own can survive in these days of testing. It is for us to put ourselves and our portion of the assigned task at His disposal and rely on His faithfulness to see us through.

A happy event was the opening Tea-Reception held on Saturday Afternoon on the lawn of the American School. 120 responded to the invitation, and judging by the chatter and laughter, a good time was had by all. The Commissioner, Mr. Fogarty, was present and spoke very appreciatively of the welfare work of the Mission as he has observed it in his wide travels through the Shan States and other parts of Burma.

When people having the same interests get together after long spells of absences, some from the far outposts of civilization, there is much visiting to be done and much news to be told and family events to be related. And sometimes there are reunions of one kind or another.

One such group worth mentioning was that of the thirteen "Chindwin" passengers who arrived for work in Burma in November 1926, and who found themselves all here again intact, at this Conference. The Original thirteen are: Mr. and Mrs. Streeter, Mr. and Mrs. Jury, Mr. and Mrs. Josif, Mr. and Mrs. Buker, Dr. and Mrs. Buker, Mr. and Mrs. Joe Smith, and Miss Grace Maine. They

celebrated by having a get-together tiffin or luncheon one day and had a jolly time re-living that voyage and swapping experiences that have come in the intervening eleven years. They felt they were greatly privileged to be here again in these times and look forward to many more happy returns of this occasion.

Another successful celebration was the camp-fire at the end of the nine-day session of close application to business and program. Here we could relax and join in the informal sing-song and enjoy the stunts put on by some of our obliging and talented missionaries. The take-off of the Reference Committee was well done and well received. Even Dr. Howard did not escape and saw himself as others see him! And our two star performers, "Grandpa and Shorty" (Hobbs and Andrus) kept us in gales of laughter with their clever skits, nonsense verses and choruses. It would seem that nothing said or done in Conference that could lend itself to a bit of comedy escaped them — they must have been very busy taking notes! And how they did rag the Field Secretary, the conference president and the Pwo Karen missionaries en masse! It did us all good to have a good laugh and relax in this healthful way. Many times I've heard Dr. Henderson say missionaries can't help having a good time and heaps of fun when they get together, and who has a better right?

And now the bigger part of the assembled crowd has dispersed, some gone back to their tasks, some to other vacation spots for rest, and the Howards are off for the Far East. The next conference is to be held in the fall of 1938, preferably at the place the Burma Baptist Convention meets. In the meantime may we hold fast to the fresh resolves we made up here on this mount of vision, and help to put across the new program we want to see accomplished.

Hulda Keller Smith.

Days at the Maymyo Bible Assembly

Those who say there is nothing new under the sun had better attend the Maymyo Bible Assembly, for there is the perennial answer — Youth. My! How those days did give us times of inspiration and fellowship with other Christians making friends and mingling together. Just such times as these make one think again of the tremendous values that Friendship has to contribute to our growing Christian lives. This was my first opportunity to attend the Assembly at Maymyo but it was just like the many young people's gatherings which I have attended in America before coming to Burma. I do not for one moment question its value. For it is at the Assembly that one gets close to nature, sensing the beauty of the mountains, the sky and sunsets — the experience of the great reality of God in the universe. At the Assembly one comes closer to other people, with new friends and time to cultivate the old ones. At the Assembly one gets a new view of life, seeing the home tasks in a different light because he has come away from them and realizing a new meaning in life itself. In the Assembly one comes closer to God, becoming aware of new meanings in His will and of fellowship, and in a heightened sense of Christian purpose. One begins to see that intelligent spirit of goodwill that Jesus taught and practised was the very spirit our world needs desperately. One is conscious that he can live at his best only as he lives in accordance with that spirit of intelligent goodwill. Such is the ministry of Assembly Days to the life of the youth of Burma.

During this hot season the Bible Assembly entered its twenty-ninth year of service. Over a quarter century it has touched the lives of hundreds of young people. It has trained many lay workers for the



Faculty of the All-Burma Bible Assembly, Maymyo, 1937

day-by-day program of the church in Burma for all the various indigenous races. It has inspired many men and women to the practice of high ideals in business, in the home and classroom as well as in our daily friendships. While at the Assembly, one was conscious that youth was being quickened and trained for creative and devoted leadership in the tasks of the Kingdom.

The program committee, under the chairmanship of Dr. Andrus of the College, had an exceptionally fine setup for the Assembly this year. The program may be divided into six scenes. Early in the day, immediately following Chota, was the devotional period when we entered into meditation and prayer. Following this we entered into Bible Study given in three languages: Burmese, Karen and English, led by the respective leaders. Then came the various class sessions conducted by missionary and indigenous leaders, dealing with such matters as: Christian Endeavour Methods, Daily Vacation Bible Schools, Sunday

School Technique, Rural Reconstruction, Home Arts, and Evangelism. In the afternoon following tea Dr. Cady gave us a series of lectures of his interpretations of present current events in the world. Then came the time to re-create the physical, when we all joined in playing tennis, badminton, volley ball, or hiking. Also, many will not forget easily the fine picnic and group games we had one Saturday. After the evening meal, we all gathered within the church building or about a camp-fire for various kinds of evening events with our President, U Maung Gale, as the presiding officer. Such programs provided peppy group singing, dramatic affairs during the stunt night, and inspiring addresses—outstanding of which was the one "Youth and the Church" given by Roger Cummings. Another one of the evening services which really gave one a "lift" was the Consecration Service led by Thra Chit Maung, which we had the last night of the Assembly time together. What a stimulating fellowship it was

as we sat about the camp-fire in the quietness of the even-time! Certainly the memories, ideals, and inspiration which many carried away from those Assembly Days will contribute greatly to the building of genuine, dynamic personalities for Christ and His Kingdom of Love.

Cecil Hobbs, Henzada.

Home Arts—Maymyo

On March 18 this year we had the closing exercises for nine girls who had spent three years with us. I will briefly relate the work given during the three years.

For the Burmese course, translations put out by the Christian Literature Society were used. "Ben Hur," "Ann of Ava," "Life of Kagawa," "Pilgrim's Progress," and "The Sign of the Cross" were the main studies in this course. None of the girls found these translations easy, and several, especially the Karen girls, found them quite difficult. All enjoyed the work however and we hope it has helped them to appreciate good literature as well as to gain a habit of reading.

Each year the girls have had a correlated course in Geography and History, namely, the study of Burma, the study of the British Empire, and, the study of other countries. This year we plan to have the girls make atlases for these courses as projects.

Our school is privileged to have a graduate nurse, and she passes on to the girls her valuable training in Physiology, Hygiene, First Aid, Medicines, and Mother Craft. Actual care of infants is our project for the third year girls and this past year we had twins four months old for the girls to care for for five weeks.

The courses in gardening and poultry are proving of great interest as well as to be a bit of profit to the school. We have bees and a calf. We are only gradually introducing these lines because of expenses and limited grounds.

The present graduating class had a special project with Miss Parrott in building a bamboo hut and laying out flower gardens. We probably will give the next class the responsibility of designing the gardens of the school compound.

Needlecraft is a popular course with all the girls. We have worked out our courses the best we could with the materials available. Many of the girls do not have even two rupees for spending money each month, so we have to do with the simplest of materials. Also time is limited, so in order for the girls to learn of the many types of fancy-work, they make a collection of patterns—crocheting, knitting, tatting, hardanger, needle-weaving, etc. The second year girls take the year's subscription of choir music and bind it into books. As we order eighteen copies each month, after the September issue we will have eighteen books to bind. An idle weaving machine of the mission was set up at the close of the year and we are looking forward to some interesting work being produced from it this year. A Chin Christian woman who has graduated from the Saunders Weaving Institute, will be with us for a month or so to show us the possibilities along this line.

The girls do their own house work of cooking, bazaaring, accounting cleaning, etc. During the second and third years we give them some business and citizenship studies to enlarge their horizon as home makers and their usefulness as community members.

The work in music seems especially helpful in developing their personalities. This is probably due to it being a new line for them. We give work in piano, theory, and chorus. Each month a form of piano recital is held and thus the girls develop poise in playing before others. Each girl had five hours of practice each week this

past year. This together with the typing practise for second and third year girls kept their time quite occupied. It was very satisfying to see what could be accomplished with the few musical instruments and one typewriter available. A public piano recital by the graduates was the climax for this course.

Four public performances were given during the year as results of our work in dramatics. In September "The Proconsul," translated by Sayama Stella, was given at our annual pay entertainment. At a C. E. meeting, the girls gave a story from the life of Abraham to which the public were invited. At Christmas time the playlet "The Cathedral Clock" was given as a part of the evening programme of our Fancy Fair day. Toward the close of school, at an English prayer service, the mission pageant "Go Ye" was given in English.

At our closing exercises, the Maypole dance and a Rag Doll drill were given as part of the programme. These were worked up in their athletic period. During the year each third year girl had a turn in directing the class in drill and games. On cold days we sometimes had indoor games arranged for by the girls.

Our aim is to give the girls as balanced a programme as possible with the equipment available. We consider their training in religious leadership as most important as we think of them as community workers of the future. The religious educational courses consist of Child Psychology and Story Telling for the first year girls, Construction of units of work for the S. S., C. E. and D. V. B. S. work for the second year girls, (Sayama Ma Hannah comes at the close of each year and carries on projects in D. V. B. S. with the girls). Special courses in Missions and Evangelism are given to the third year girls and they go out with the

Bible woman on visitation work. Also they help the second year girls conduct outside Sunday School classes.

Daily the girls have Bible instruction. This systematic study has been very helpful to them. Old Testament characters are studied in the first year's work, the life of Christ in the second year and Bible Church History in the third.

This work is for girls from all parts of Burma. Burmese is the language used for all the courses except those taught by myself but in time these music courses will also be in Burmese. During the three years we have had the Home Arts work we have had girls from the following races — Kachin, Chinese, Shan, Chin, Indian, Karen and Burmese. We will do our best to help them develop so as to return useful workers in your communities. The Lord has given special opportunities of service for the graduates of this year.

Girls will be admitted until the middle of June. But there will be no reduction in fees for late comers. School reopens May 18.

Laura Johnson.



Mogok

Mogok has not had so many visitors this hot season as usual, but those who have come have been very interesting. Several Americans have been here, including Mr. Edison Marshall, the famous and popular novelist, who is spending a few days here at present, and is keenly interested in the legends and romances of this storied spot.

Miss Laura Johnson, Sayama Ma Sein Myaing and three girls of the A. B. M. Girls' School, Maymyo, came here during April and held a very successful Daily Vacation Bible School in the Lisu village of Kyaukpon. We are grateful to them for what they have done there. The visit

of Miss Johnson and her companions has meant a great deal to the people of Kyaukpon itself, and has also made a profound impression upon the people of the non-Christian villages round about. At present, Saw Roland, who was recently graduated from the Baptist Divinity School, is spending two or three weeks in Kyaukpon, helping the people to practise hymns for the coming chapel dedication. Saw Roland will probably be leaving about the first of May, after he has helped the people to prepare for the dedication.

We are now having another Daily Vacation Bible School, but this is in the town of Mogok itself. It is carried on by Ma Lay May, who is a worker under the All-Burma Women's Society, and by Ma Tin May, of Judson College. Ma Tin May is the daughter of U Than Pe, Forest Ranger stationed here in Mogok, and Daw Thaik, both of whom have been of the greatest help in the work here in Mogok town. It is largely due to the faithful and persistent efforts of U Than Pe and Daw Thaik, that the situation is much better now than when we first came to Mogok. Since U Than Pe and Daw Thaik came to live here, they have taken full charge of the Sunday meetings, and in general have proved valuable and helpful leaders. Those who attend the Sunday meetings are assured of good preaching, for if U Than Pe is out on tour, Daw Thaik leads the meeting. We are only sorry to hear that U Than Pe may be transferred soon, in which case we shall lose the faithful services of these two servants of Christ. Daw Thaik is one of Miss Ranney's and Miss Phinney's "girls" and so the influence and the teaching of those two saintly ladies are bearing fruit here as in many other places. A. C. Hanna.



Discontent is a most detestable fault, and it not only makes us unhappy in our own hearts, but its influence on others is bad.

Maymyo

Since the date of my last article to the Burma News, I have been laid aside for three weeks with Malaria and Bronchitis, and attended the Bible Assembly and the Missionary Conference at Taunggyi. The Assembly and the Conference were well attended and replete with interest and profit. Other pens will, doubtless, write of their outstanding features, therefore the writer refrains from commenting thereupon.

On Sunday last, April 25th, a most memorable meeting was held at Kutkai, fifty miles beyond Lashio. The day previous seven pastors had been examined in regard to their conversion, their call to the Christian ministry and views of Christian doctrine, and unanimously accepted for ordination. In the presence of a congregation of approximately six hundred persons, seated in a temporarily erected pandal, those seven were impressively ordained, and twenty-seven deacons from local churches were solemnly recognized by the "laying on of hands" and prayer. The three and a half hours in length meeting was none too long, for the nature of the occasion and its far-reaching effects amply justified every feature of the varied and illuminating program. It gave me joy to be present. That gathering of former animists, manifested the power and glory of the Triune God. From ignorance and superstition, and fear and unbelief and aloofness, they had been brought to knowledge and truth and faith and a glorious fellowship with God in Christ! How significant their changed lives, their peace and heart-satisfaction, and hymns of praise! The sight stirred my soul profoundly. Had it been possible, by television and wireless, for the churches of the Northern Baptist Convention, to see and to hear what we then beheld and heard, those churches would have been thrilled in

their souls, filled with an ecstasy of thanksgiving for this demonstration of the power of the Gospel of Christ, and would have realized that their gifts of men and women and money for Foreign Missions had been repaid to them a hundred-fold. Dr. and Mrs. Judson laboured six years in Burma before the first convert, Maung Naw, was won to Christ. Fourteen years ago there was not a Christian in Kutkai and vicinity; on Sunday about six hundred were assembled in worship, and thirty-four deacons and pastors were "set aside" for the work to which the Holy Spirit had called them, whilst many many other disciples of Christ in that neighborhood were unable to attend. Reflect upon that fact, my brothers and sisters in far off America and let your faith and hope and love be rekindled to a flame of devotion to our Lord Jesus Christ. Doors are wide open on every hand in this land of Judson. The Lahus and the Was and the Chins and the Kachins, of whom there are thousands of Christians, call out for more preachers and teachers. Representatives of Christ at Mandalay are longing for a missionary family for evangelistic work in that ex-royal city. Because of lack of money and workers we have been obliged to make over to The China Inland Mission, some thirty thousand Christians in Southern China, who were brought to a saving knowledge of Christ by the instrumentality of the late Rev. Wm. Young and his two sons, ably assisted by loyal indigenous helpers. Let us arise and shine, for the glory of the Lord is risen upon us. Not retrenchment, but advancement in His name.

Ernest Grigg.



The best things all lie beyond some battle-plain; you must fight your way across the field to get them.

J. R. Miller.

Pegu

Its been sometime since I appeared in the News, but now I have something worth writing about. February and March were two busy months, with an Association each of the last week-ends. One in our own field and one down at Tamangyi below Rangoon. But there was nothing unusual about them. Not even the hot weather. Then packing up and a trip to Taunggyi the first and second of April, to get a breath of fresh air, and getting ready to entertain some of the brethren and sisters in the Hulda Mix School during Conference. On Thursday the 22nd, following conference, Rev. W. E. Wiatt, Rev. C. E. Chaney, Rev. C. E. Condict and the writer packed some of our belongings and ourselves into the Dodge and at the invitation of Rev. G. A. Sword of Kutkai, started for that hill station to assist in an ordination. We spent the first night at Loilem in the hospitable home of Dr. and Mrs. Gibbins who gave us a good start and some good coffee the next a.m. We arrived in Kutkai before six o'clock that night. There also was good old fashioned Swedish hospitality. At eight o'clock on Saturday a.m. the Council was organized in the spacious mandat built by Mr. Geis last rains. Mr. Sword was moderator and a Kachin teacher clerk. Given preachers were presented as candidates for Ordination. The call for Ordination came from the Namkham church as none had as yet been organized in Kutkai. One after another these men told of their Christian experience and call to the Ministry. One could not help but be impressed with their sincerity. Then they all retired and one at a time came before the council and gave views of Christian Doctrine. They were all given a pretty severe examination, in Chingpaw, Burmese and English, but all translated for the benefit of those who did not under-

stand. The services lasted from 8 to 11-30 a.m. and 2 to 5 p.m. then the council voted that it was satisfied with the results of the examination, and to proceed with the Ordination service the next day. On Sunday the 25th by eleven o'clock the mandat was packed, and before the service was over fully 500 people were crowded in and around it. After a worship service Dr. C. E. Chaney preached the Ordination Sermon which Rev. Sword translated into Chingpaw, then came the Ordination prayers and laying on of hands. There were three prayers, one by Rev. E. Grigg in English and two by native brethren in Chingpaw. Then Dr. W. E. Wiatt gave the Welcome into the Ministry and charge to the candidates in Burmese which was translated into Chingpaw. Then I gave the charge to the churches in Burmese and that also was translated. Then Rev. Fitzwilliams of the C. I. M. gave a charge in the Atsi language. That closed the service for the preachers, and then there were presented to the Council twenty-seven deacons, who had been appointed by the churches. After prayer by three native brethren and the laying on of hands, in which the newly Ordained preachers took part Dr. E. C. Condict gave a charge to the Deacons, which was followed by another by Saya U Po Nee of Lashio in Chingpaw. Then Sara Zaw Sam, chaplain of the Burma Rifles in Maymyo, who was among those who had just been Ordained, pronounced the benediction and brought the service to a close. It had been a very worth while day. It was preparatory to the Organization of several new churches in that area. One of the pastors present had been baptized as a school boy seventeen years old by Dr. W. H. Roberts in 1884. So that all the development of the work among the Kachins has come during the lifetime of a man not more than seventy years old.

M. C. Parish.

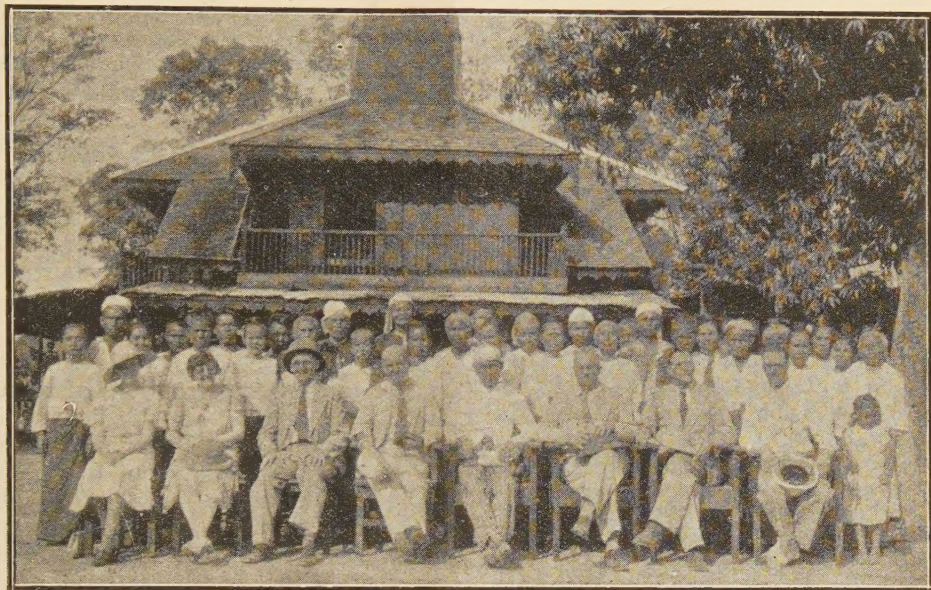
Kutkai

For a long time we have felt the need of increasing the number of pastors in our ever growing field. Thus on April 25th we ordained not less than 7 new pastors; among them was also the Kachin Army Chaplain at Maymyo who comes from our field. As we felt this occasion to be of very great importance I urged several of our fellow missionaries at the Conference in Taunggyi to come to Kutkai for the occasion and assist us. Thus we are ever grateful to our fellow missionaries Chaney, Wiatt, Parish and Condict who came direct from Taunggyi in Parish's car and to Mr. Grigg who came up by train from Maymyo. Fitzwilliam of the China Inland Mission was also present.

We spent one whole day listening to the candidates telling us of their Christian experience, call to the ministry, and views of Christian doctrine. And all agreed that they should be admitted to receive ordination. Sunday was the big day for the ordination. The large mandat was tastefully decorated with ferns and roses and orchids. Our mandat is worth about Rs. 100 at the most, but according to American prices for orchids the display of orchids only represented a sum of Rs. 300 at least. The mandat was packed with people and some were sitting on the outside; between 500 and 600 people were present. It was very impressive indeed to see the candidates for ordination together with all the ordained pastors and missionaries march into the mandat in procession.

We all felt that it had been a great day and that this service will mean much in the growth and development of the Kingdom of God among the Kachins.

Gustaf A. Sword.



KAREN CELEBRATIONS—MOULMEIN

Donyan church members and missionary
guests at Pwo Karen Centennial, 1937

March was too crowded to get a letter to the NEWS till now. The Great Event was the Association at Du Yaw, preceded by the Pwo Centennial, and the Young People's Society.

We were honored by the presence of several guests. Dr. Howard was there, and Dr. Chaney. Misses Carman and Rebecca Anderson, and Messrs. Fletcher and Conrad graced our board.

From the opening meeting on Tuesday evening till the closing service on Sunday afternoon, every moment was full of interest. The young people were unusually eager, and did their business with a vim and vigor which is hopeful. It was especially happy to have many from the Town School present.

The great day was Thursday, the 25th. Many visitors had come from all parts of Burma, especially Pwo Karens, and they had brought good appetites, so that the large dining hall

was filled seven times that afternoon. A sermon by Mr. Conrad was well received, and stirred the hearts of the crowd. In the evening, just after sundown, fireworks played about for a half-hour, and against the paling sky and the slowly brightening stars, it made a beautiful picture.

That night folks sat close together, and stood about the mandarin ten deep all round. It was estimated that ten thousand people were there. It may well be, for over two thousand had eaten dinner that afternoon. The concert was interesting, for amusing numbers, songs, anthems, and addresses were woven together to hold the attention, and inspire with the eagerness to give and receive the Good News.

That deep impressions were made is evidenced by the 250 people who came to Thra Po Sin on Friday afternoon, asking to see the white Sayas, and to learn of the Gospel. Thra Po Sin said: We used to have to go seek

them, but now they are seeking us, and asking us to tell of Christ and salvation.

Since Du Yaw is in the midst of a large number of Pwo villages, all the discussions were in Pwo, as well as the sermons and addresses. The attendance was large, and attentive, but not so large as at the Centennial. Even our missionary guests had gone before Friday night. But it was an Association of high order, and it would have done you good to have stood with that throng to greet the Home Mission workers who were being sent out for the new year, with song, exhortation and earnest prayer.

It being Good Friday, Dr. Howard's sermon was concerning the death of Christ, its meaning to us. On Sunday, Easter, music and sermon were planned for the Day. We are making a beginning in the celebration of the Resurrection of our Lord in all our Karen churches. Thus a great and glorious truth is being emphasized and made to live.

During the Mission Conference the "Little Maymyo" was held in Moulmein. Sorry I could not be in two places at once, for this was a very valuable and interesting series of Bible studies. This is the eighth annual meeting for Bible study on the Moulmein field, and it has been the means of stimulating many young people to efforts for the Kingdom of God. Twenty-eight took the examination, and twenty-four passed. The highest marks went to Saw Peddie, a boy who had not been to town school or to the Seminaray.

Goodbye. I am off to Mauko on a preaching tour.

A. J. Weeks.



Self-surrender is a costly business. It means that henceforth, if you are really honest with God and yourselves, you begin to live a life which is entirely controlled by God, and not by yourself, not by your own likes and dislikes, but by the will and character of God. I am to act; I am to speak; I am to think only

in the character of one who has been redeemed with the precious blood of Christ. It means that, and nothing less than that.

J. Russell Howden.



"Value and Ethical Objectivity"

"Value and Ethical Objectivity" is a study in ethical theory which has just been published by George Allen and Unwin, Ltd. The author is Principal G. S. Jury, Ph.D. of Judson College, Rangoon.

There has long been disagreement as to how we get our notions of right and wrong. Many are satisfied with the explanation that there have been divine decrees pointing out the good and the evil. From the inception of systematic thought on the subject many have held that righteousness consists in or is characterised by human welfare or happiness. At one time it was popular to think that the right was that which serves humanity best or is utilitarian. Some thinkers who were more profound held that moral attainment consists in gaining the most perfect fulfilment of our physical and spiritual potentialities. Immanuel Kant found certain fundamental principles inherent in the human mind out of which motives spring. He looked upon the Golden Rule as central but was not fully successful in his attempt to state it in his categorical imperative, which claims that we should do nothing that we cannot will all should do.

The rise of the natural sciences and the security which we feel about their laws has led us to lay undue stress upon the sort of evidence with which they are verified. The physicist and the chemist deal with matter and forces which can be measured. Such evidence is open to all to observe and to test. It is objective. If we could only get this kind of evidence for psychology and ethics we could do away with metaphysics and with any dependence on unsupported introspection.

Herbert Spencer proposed that since ethics has specially to do with society and society is organic it may be paralleled with physical life which is organic. Then since the evolutionary theory is the most tenable view of physical relatedness we may apply the same theory to ethics, not discerning that the physical organs are causally related while the social organism is related only in a reciprocal way. This attempt to get an ethical system with a show of objective evidence was a specious analogy and an inglorious failure.

Professor Geo. E. Moore of Cambridge University and the present editor of "Mind" published his book, *Principia Ethica*, in which he strongly repudiated the foundations for ethics laid by metaphysics and charged utilitarians and evolutionists with naturalistic fallacies. Professor W. M. Urban of Yale and Professor Hartman of Germany approached Ethics through an analysis of the content of values. Dr. Jury has undertaken to show that the problem of ethical objectivity is inseparable from the science of values and their objectivity. He has set forth the view that the meaning in ethics cannot be defined by reference to physical or psychological facts, or the rational process and must be related to an *a priori* order.

Dr. Jury was courageous in attacking such a difficult problem. Immanuel Kant had probably thrown more light upon it than any one else though a number of the most acute minds of modern times have spent their best energies upon it. It is an occasion for congratulation that Dr. Jury has made notable progress in the elucidation of this fundamental conception. His study has taken him deeply into logical theory and he has shown magnificent perseverance in unearthing so many lines of forceful reasoning.

Wallace St. John.

We are too much wedded to our own plans, whether they be plans for a life, ...a day.....or an hour.

Goulburn.



Sailed

On April 2, by S. S. *Pegu*, for U. S. A. via United Kingdom, Miss A. L. Prince.

On April 3, by S. S. *Talawa*, for U. S. A. via Hong Kong, Rev. and Mrs. J. T. Latta.

On April 22, for U. S. A. via United Kingdom, Miss Mary Laughlin, by S. S. *Derbyshire*.

On April 22, for U. S. A. via Singapore by S. S. *Talawa*, Miss Marion Reifsneider.



Notice

By the time this notice reaches you the new financial year will have begun. I regret that circumstances prevented the Reference Committee from being able to make the allotments earlier. At Taunggyi The Reference Committee faced the problem of making allotments for the coming year, with Rs. 7,440 less than they had last year. The distribution was made April 21st. Just as soon as possible the budget was forwarded to the Rangoon office with instructions as follows.

1. Make triplicate copies of the appropriations to every unit of the work in which there has been any change from last year.
2. Send one copy to the unit of work concerned, and one to the Mission Treasurer as soon as possible.
3. Where there has been no change, the printed record in the minutes of June 1936, are the record of allotments for this year.

In addition to such notice sent out to individuals whose allotments are altered, there is this notice in the News. As soon as possible the printed minutes with the schedule in full will be sent out.

In addition to the above notices, missionaries in Burman work will have to reckon on a further reduction from

B. J. C. Funds. If you will turn to Reference Committee minutes pages 1936-7, you will find a review of funds handled by the B. J. C. for the past 3 years.



B. J. C. Allotments

Year	Total	From Board	Added from Ref. Com.
1934-5	17,340	15,500	1840
1935-6	16,340	15,500	
less reserve	500	500	
	15,840	15,000	1040
1936-7	13,600	13,125	475
1937-8	11,440	11,440	000

While the Board's reduction is only Rs. 1,685, the adjustment to be made because of no further subsidy from the Reference Committee is 2160. I cannot foresee just how the Burmans and Missionaries who have the allotment of these funds will make the adjustment. Your representatives on the now defunct B. J. C. together with representatives appointed by the B. B. M. S. will make the allotment at the earliest possible date, which I hope may be the last of May or first of June.

C. E. Chaney.



Dr. Josif has just received a personal letter from Dr. Rushbrook, asking that he make a special effort to secure material for a regional conference to be held in Bukarest.

Pictures of church buildings, colleges and seminaries, as well as other pictures of objects illustrating mission activities are wanted. If you have anything that is suitable, please send to Dr. Josif to reach him not later than June first, indicating whether you wish the material returned or not. If not returned it will be kept as a permanent exhibit.

Morton Lane Normal School will open a Vernacular Tenth Standard at the beginning of the new school year. Please help fill the class as a stepping stone to obtaining a Higher Grade Certificate. Boarding fees are Rs. 11 and tuition Rs. 3 per month.

Have you not some Middle School girls who can afford to attend Morton Lane? Thanks for your co-operation.

Language Examination

On April 9th and 10th Rev. and Mrs. J. L. Raney appeared for examinations in

the Sgaw Karen language. Mr. Raney passed the first Examination and Mrs. Raney the second.

H. I. Marshall,

Rachel H. Seagrave,

Examiners.



These words were written to a young missionary by an officer of an English Mission Board. They are timely and appropriate for all missionaries and may help many of us:—

"I can guess at some of the things which have worried you during this first year. Disillusionment, of which you had heard in theory, has now taken definite form. The missionary fellowship is disappointing. All that is true, and much more besides. That experience comes to everyone. Only do remember that your first judgments, your first temptations to think it, is not worth going on. Your first humiliating discovery that being a missionary does not make one any better than one was before, comes to us most fiercely at first.

But there comes a time when the missionary fellowship may mean more to you than any other fellowship has ever meant. And one finds the people whom one has criticized most hardly, doing fine things which make you want to go and bury your head in the sand. And for the rest, I think it is God's way of shaping us so that He can use us.

If we were what we half unconsciously think we are going to be as missionaries, we should be pretty unsufferable, because we should be ourselves and not Him. If it were a little task that He had sent us to, then we might be as we ordinarily are; but because it is so important, because we are trusted with the shaping of the Church which is His Body in Burma, we do need so much shaping to be instruments fit for Him to use, and to be the human lips through which He can speak, and the eyes through which He can look."